

CHAPTER 12

The King James Bible
for
MISSIONARIES
and
CHILDREN

“But I say, Have they not heard? Yes verily,
their sound went into all the earth, and their
words unto
the
ENDS
of the world.”

Rom. 10:18




“I am...the **ENDING**,
saith the Lord” Rev. 1:8

What about those **endings** on KJV words like “com**eth**” and “lov**eth**”? Are they necessary? — Yes. This chapter will prove that they are absolutely necessary to all readers, especially children and missionaries.

The edge of the sword and the edges of words are critical. The edges are the cutting part. They sever the true from the false. The ‘eth’ and ‘est’ endings are the sharp edges of verbs. The endings are reflective of the original Greek and Hebrew verb endings, indicating the singular second person (thou lov**est**) and third person (he, she, it lov**eth**). The endings are a part of the *meaning* in Greek and Hebrew. That meaning is conveyed into English by the ‘est’ (second person) and ‘eth’ (third person) verb endings (e.g. I love, thou lovest, he loveth).

The KJV always retains “the ending.” It is not carried over into modern bibles. They “take away” the endings on words like ‘lov**est**’ and ‘com**eth**’ and change them to ‘love’ and ‘comes.’ The editors of the NKJV, so-called Easy Reading KJV-ER, NIV, TNIV, ESV, HCSB, and NASB disobey Rev. 22:19 which warns,

“And if any man shall take away **from the words** of the book...God shall take away his part out of the **book** of life...” Rev. 22:19

 The **tall** stack of new versions must look like ‘trees’ to most of these editors; many nervously change the “book of life” to a “tree” in Rev. 22:19.




Study the sentence structure in Rev. 22:19.

It does **not** say, “...if any man shall take away **words from** the book...” Rather, it says, “if any man shall take away **from the words...**” Examine a parallel if you will. “If any man shall take away the **wallet from** my pocket...” refers to **the wallet** being stolen. However, the statement, “If any man shall take away **from the wallet...**” refers to the **contents** of the wallet, that is, individual items **in** the wallet — money!

The warning in Revelation 22 seems to forbid taking away **letters** “from the word” which *affect* the meaning.* This is why the Jewish scribes count *every letter* when transcribing the Old Testament — lest they should “diminish ought from” a “word” (Deut. 4:2) removing even “one jot [letter] or one tittle” (Matt. 5:18).

*When seeking confirmation about the interpretation of a verse, look nearby for its parallel. (See chapter entitled “Every Word.”) Substitute the parallel word and see how *that word* would be interpreted.

Here in Rev. 22, the parallel reconfirms the interpretation that the thing being taken away includes a “part” of a word. The matching parallel peg  words are “take away” and “the book of.” The word “**part**” is given as a parallel. A letter is a “**part out of**” a word.

“take away from the words of the book of
this prophecy...” Rev. 22:19

“take away his part out of the book of
life...” Rev. 22:19

Cynics usually tell us that the King James Bible is Elizabethan English and —

‘We don’t speak like that any more.’

The fact is — neither did those living in 1611. Shakespeare’s plays, written during the same period, did not use the ‘eth’ and ‘est’ endings. Read the ‘Preface to the KJV,’ written before 1611 by the translators. It does *not* sound like the King James Bible. It says “**your** very name,” not ‘**thy** very name.’

The KJV translators used ‘thee,’ ‘ye,’ ‘thy,’ ‘thine,’ and ‘eth’ and ‘est’ endings (on verbs) because these are the *only* way to show important grammatical and theological distinctions, clearly seen in the Greek and Hebrew text, and seen in other foreign vernacular Bibles. KJV English is Biblical English, not archaic English. It is much easier to learn than truly archaic koine Greek.

“...[The] translator saw half of his task as **reshaping English** so that it could adapt itself **to Biblical languages**” (Gerald Hammond, qtd. in Ward S. Allen, *The Coming of the King James Gospels*, Fayetteville: University of Arkansas Press, 1995, p. 48).



Observe the parallels between the Greek verbs and the corresponding verbs in the KJV. The **black** Greek letters spell the root word, ‘loose.’ The **red** Greek and (KJV) letters are the inflected **endings** that tell the reader who ‘looses’: I, thou, he, we, ye, or they.

	Greek	KJV	Modern
1 st singular	λ ὕ ω	I loose	I loose
2 nd	λ ὕ ε ι s	thou loose st	you loose
3 rd	λ ὕ ε ι	he loose th	he loose s
1 st plural	λ ὕ ο μ ε ν	we loose	we loose
2 nd	λ ὕ ε τ ε	ye loose	you loose
3 rd	λ ὕ ο υ σ ι	they loose	they
loose			

Notice that the **second** person singular in Greek has an ‘s’ (s) in the ending. The KJV does also, as do many of the world’s languages. Removal of these ‘est’ and ‘eth’ endings takes the English Bible one step further away from the Greek and Hebrew Bible.

Modern bibles will greatly *confuse* students learning English as a second language because new bibles have ‘s’ endings for the **third** person pronoun (he, she, or it) instead of for the second person pronoun (thou). The last section of this chapter will demonstrate that many foreign languages have the ‘s’ in the **second** person singular of verbs, just like the KJV! The KJV has a ‘t’ in the **third** person ending, as do many of the world’s languages. These similarities between the KJV and other languages simplify the work of the missionary.

Most languages, including Hebrew and Greek, are types that linguists call ‘synthetic.’ A single word (*love*) blends its meaning with an **ending** (called an inflected ending, e.g. *lov**est***) which indicates that it is a verb (an action or being word) and shows what it modifies (*thou*). These endings make reading and studying smooth and easy.

First person:	<i>I</i>	<i>love</i>
S econd person:	<i>thou</i>	<i>lovest</i>
T hird person:	<i>he, she, or it</i>	<i>loveth</i>

Modern English and new English bibles are not ‘synthetic.’ They are what linguists call ‘analytical.’ The reader must analyze them, *hoping* for clues from the word order, to determine what part of speech a word is and what word it modifies.

First person:	<i>I</i>	<i>love</i>
S econd person:	<i>you</i>	<i>love</i>



Who does ‘love’? Such **subjective** conclusions do not suite the Bible, where “private interpretation” is forbidden (2 Peter 1:20). The word of God is a **legal document**. Jesus said, “...the words that I have spoken, the same shall **judge** him in the last day” (John 12:48). Modern language substitutes are not precise enough. (See *The Language of the King James Bible*, pp. 97, 98.)

2. Theological Distinctions



God purposely put inflected endings on verbs to prevent any confusion or private interpretation. The King James Bible retains these inflected endings. God has never blessed any English Bible that does not make these fine, but important distinctions.

It is imperative that these endings be retained because a verb is sometimes separated from its subject. For example, in Romans 2:4, 5 the verb “treasure^{est} up” (v. 5) is separated from its subject, “thou” (v. 4) by *twenty-eight words*. Likewise, in Romans 2 the subject “thou” is in verse 17, while its verb “know^{est}” is in verse 18; again, “thou” is in verse 19, while its verb “hast^{est}” is in verse 20. In Acts 24:4, 8 “thou wouldest...may^{est}” is separated by *4 verses*!



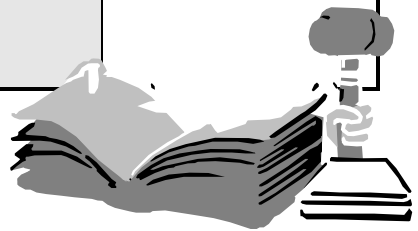
Doctrinal error is seen in the NKJV, NASB, and most new versions in Matt. 23:37 and Luke 13:34 because they always omit the ‘^{est}’ ending. The scribes and Pharisees are rebuked in these chapters. The Bible uses the **second person**, “kille^{est},” indicating that Jesus is addressing *individually* those (*thou*) who killed the prophets; he is not addressing an impersonal third person (*it*) city (I kill, **thou** kille^{est}, Jerusalem killeth). If Jesus had been addressing Jerusalem, a city, he would have used the *singular* third person verb “killeth.” The NKJV and NASB incorrectly use the third person *singular* “kills,” instead of the second person “kill” (I kill, you kill, **it** kills). They move the indictment *away* from those *present* individuals to whom Jesus was speaking and move it on to a city. (The word “*thou*” is a **part** of the English second person **verb ending** and must be added in English to accurately communicate the person to whom the verb is addressed. The context refers to those **present**, using the singular second person, “thee” and “thy” to refer to the ones who killed Jesus.

Matt. 23:37

NKJV	NASB	KJV
“O Jerusalem, Jerusalem, the one who kills s the prophets and stones s those who are sent to her! How often...your”	“O Jerusalem, Jerusalem, who kills s the prophets and stones s those who are sent to her! How often...your”	“O Jerusalem, Jerusalem, thou that kills est the prophets, and stones est them which are sent unto thee , how often... thy ”

Luke 13:34

“O Jerusalem, Jerusalem, the one who kills s the prophets and stones s those who are sent to her! How often...your”	“O Jerusalem, Jerusalem, the city that kills s the prophets and stones s those sent to her! How often...your”	“O Jerusalem, Jerusalem, which kills est the prophets, and stones est them that are sent unto thee ; how often... thy ”
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3. Learning to Read English



God intended that *his* book be a source for *both* “wisdom and knowledge” (Col. 2:23). For most of the people of the world, throughout history, the Bible was *the only* book available. It served as a reading primer, as well as the word of God. God planned for this in the construction of the Bible. The Hebrew alphabet is taught to children using Psalm 119, since its verses begin with the letters of the Hebrew alphabet. The English Bible uses three elements to teach reading: ① letters, ② grammar, and ③ words.

① LETTERS & reading comprehension

 Letter meaning is taught subconsciously because of the way a letter is formed with the vocal organs (e.g. the sibilants ‘s’ and ‘z’, the plosives ‘b’ and ‘d’). Because of this, the shapes of many letters are pictograms of the process of vocalization. The Hebrew letter *lamed*, ל, for *L* is a cross-sectional picture of the mouth pronouncing an ‘L’ as the tongue touches the roof of the mouth.

The pronunciation of ‘eth’ and ‘est’ causes the **tongue to move**, subconsciously telling the reader that it is an *action* word, a verb indicating **movement** ‘from here to there.’ This is a very important cognitive tool. Both ‘est’ and ‘eth’ have the critical ‘t,’ which computational linguists have determined means, ‘from here to there.’ The first usages of ‘eth’ in Genesis are “creepeth” and “moveth.” This is how the reader learns that ‘eth’ is an action word! (David Crystal, *The Cambridge Encyclopedia of the English Language*, Cambridge University Press, 1995; David Crystal, *The Cambridge Encyclopedia of Language*, Cambridge University Press, 1987.)



The meanings of the **letters** and sounds are taught in their first usage in **Genesis**. The first words in Gen. 1 that begin with the letter ‘t’ are ‘the’ and ‘there’ (Gen. 1:3) — just as the MIT linguist deduced. Genesis, chapters 1 through 4, further reinforces the meaning of ‘t’ as ‘from here to there,’ with the other ‘t’ words.

Genesis ‘pointer’ —————> words include:

that,
thou
thy
to
toward
touch
take

God even draws mental pictures of vertical lines depicting the thought ‘from here to there.’

- The letter ‘†’ itself is a pictogram of ‘from here to there’; it is written by moving the pen in a straight line ‘from here to there.’ (The crossbar is the horizon line between ‘here and there’ i.e. heaven.)
- The words “till the ground” depict a long ———> ‘from here to there’ furrow in the ground (Gen. 2:5).
- A “tree” (Gen. 1:11) is a long vertical ↑ ‘from here to there’ element.
- The word ‘time’ (“the process of time” Gen. 4:3) moves one ‘from here to there’ *through* time).
- The words “two” (Gen. 1:16) and “third” (Gen. 1:13) take the reader ‘from here (place one) to there (places two and three).’

2 GRAMMAR & reading comprehension



The KJV simplifies grammatical comprehension because it retains the words which *automatically* identify parts of speech.

- thee, thou, thine, thy (singular)
- ye and you (plural)
- **est** (second person: thou)
eth (third person: he, she, or it)

This is a very important aid in Bible interpretation. Lengthy or complex sentences and verses can be misinterpreted when pronouns (e.g. he) occur some distance from their referring noun (e.g. Jesus), or when verbs (e.g. mayest) are far from their subjects (e.g. thou; Acts 24:4, 8).

The KJV has a *special word* for *each* part of speech taken by personal pronouns. New versions do not; their primitive, limited vocabulary allows for misinterpretation. New *Babels* are not easier to understand; they are easier to misunderstand.

The reader need not know the following ‘English-teacher’ terms to see that new versions can create much confusion. It is not necessary for the KJV reader to know the ‘names’ of all of the parts of speech, any more that it is necessary for a baby to know the name for ‘rock’ and the name of its mother. The brain easily discerns and classifies things that are *different*. The KJV’s special word for each part of speech identifies that word’s function immediately.

New versions use **5** words to represent **11** parts of speech. The KJV uses **11** words to represent **11** parts of speech.

† words are singular (**one** stick: thou, thee, thine, thy, est, eth)

Y words are plural (stick broken in **two**: ye, you, your, yours).



Jesus truly “revealed them unto babes” (Matt. 11:25) since **each** part of speech **looks** and **sounds** *different*.

King James Bible (singular)		NIV, TNIV, NASB, NKJV, ESV, HCSB, etc.	
1	singular nominative	thou “thou art the man”	you (could be confused as either singular nominative, singular objective, plural nominative or plural objective)
2	singular objective	thee “I have loved thee”	you (could be confused as either singular nominative, singular objective, plural nominative or plural objective)
3	singular possessive pronoun	thine “thine is the kingdom”	your (could be confused as either singular or plural)
4	singular possessive adjective	thy “Thy will be done”	yours (could be confused as either singular or plural)

King James Bible (plural)		NIV, TNIV, NKJV, NASB, ESV, HCSB	
5	plural nominative	ye “Ye must be born again”	you (could be confused as either singular nominative, singular objective, plural nominative or plural objective)
6	plural objective	you “and because I tell you the truth”	you (could be confused for either singular nominative, singular objective, plural nominative or plural objective)
7	plural possessive adjective	your “the lusts of your father you will do”	your (could be confused as either singular or plural)
8	plural possessive pronoun	yours “yours is the kingdom of God”	yours (could be confused as either singular or plural)

	Person	KJV	NIV, TNIV, ESV, HCSB, NASB, NKJV, etc.
9	First Person (I)	write	write (Could be confused as either first person or second person)
10	Second Person (thou)	writ est	write (Could be confused as either first person or second person)
11	Third Person (he, she, or it)	writ eth	writes

3 WORDS & reading comprehension


 With the Bible’s built-in **dictionary**, the reader’s vocabulary is expanded as various synonyms are used to define words in different contexts. Only the Bible’s own definitions of words suit the Bible’s usage. For example, the word “mercy” is defined in a modern *Webster’s Dictionary* as, “Kind and compassionate treatment...A fortunate occurrence.” The Bible makes it clear that the mercy shown by God to man is not just a kind token, but brought on by man’s “iniquity,” which would otherwise bring loss of “life.” In Gen. 19:16, 18, 19 the repeated parallel pegs  “thou hast” and “ed” show that the word ‘mercy’ is defined in its **first** usage as “**saving my life.**” (Verse 16 begins: “the LORD being merciful unto him: and they brought him forth...”). The KJV states in only 19 words:

“...not so, my Lord:
thou hast magnified thy **mercy**, which
thou hast shewed ed unto me in **saving my life;**”

The special words “thou” and “thy” tell the reader that the subject is *singular* (perhaps the pre-incarnate “Lord” of Gen. 18:27; Acts 10:14). It is not the angels called “lords in Gen. 19:2. In Gen. 19:18 the NIV (ESV, NKJV and NASB)

mistranslate “Lord” as “lords,” ignoring Lot’s outcry *to God*. In their footnote the NIV admits its error, clarifying that “Your” and “you” are “singular.”

“No, my **lords**, please! **Your** servant has found favor in **your** eyes, and **you** have shown great kindness to me in sparing my life” (24 words).



 The KJV’s built-in **dictionary** goes on to *expand* the reader’s understanding of the word “mercy” in each of its subsequent usages. With the exclusive words and endings for each part of speech (e.g. *est*, **Thou**, **thy**), the reader always knows to whom each pronoun refers. All “**t**” words are singular. For example, in Exod. 15:11-13, the definition of ‘mercy’ is *redeemed*.

“LORD (singular),
among the gods (plural, third person: he she, it),...

Thou (singular) in **thy** mercy...

thou (singular) hast (second person: **thou**) **redeemed**...”

The corrupt ESV and NKJV leave the reader to decide to whom the pronoun “you” refers; is it the singular “LORD” or the plural “gods”? (“LORD, among the gods...You have led...in your...”)

 Other built-in **definitions** in the KJV expand the reader’s understanding of “mercy,” using parallel sounds (ing, y) as pegs  to reveal matching meaning.

“Keeping **mercy**...
forgiving iniquity...” Exod. 34:7

“and shew thee **mercy**,
and have **compassion** upon thee” Deut. 13:17

4. Suffer the little children to come unto me Mark 10:1



Jesus said the Father has hid Bible understanding from the wise and prudent but has revealed it unto babes (Luke 10:21). Consequently, it is not surprising to discover further evidence that the genuine God-made English Bible fits the mind of a God-made English speaking child, like a hand fits a glove. University of Delaware scientists and others have done significant research in the area of ‘language development.’ They discovered that,


“Babies are **pre-programmed** to acquire language...Infants enter the world ‘hard-wired’ for language” (*Science Daily*, “Baby Talk,” University of Delaware, <http://www.udel.edu/4-20-99>).

The Center for Cognitive Science at the State University of New York constructed an elaborate study to document what any children’s Sunday School teacher could have told them: children prefer two syllable words (with the accent on the first syllable) over one syllable words. ‘Lov^ˈ-eth,’ ‘com^ˈ-eth,’ ‘mom^ˈ-mie’ and ‘milk^ˈ-ie’ will win hands down over ‘loves,’ ‘comes,’ ‘mom,’ and ‘milk.’ You will not need to put a transducer on a pacifier to monitor a child’s reaction, like the scientists did. The rock-a-bye-baby rhythm of the King James Bible, made possible to a great extent by the ‘eth’ and ‘est’ endings, is just what the doctor ordered. Scan the scholarly articles on ‘language development’ on the Internet. Today over 800 articles document the importance of “meter and rhythm,” states Dr. James Sigtler, noted pediatrician and author. (See *Journal of Memory and Language*, LouAnn Gerken, “Young Children’s Representation of Prosodic Phonology,” 33, 19-38 (1994); Sigtler, *A Testimony Founded Forever*, Chapter 14 and phone conversation.)



The ‘est’ and ‘eth’ endings convey *meaning*.



The ‘est’ ending signals to the brain a **stop**  **sign**. It is only used with ‘thou’ and serves as a powerful alert throughout the Bible that God may be talking to **you**.



In a question, the use of ‘est’ positions the important verb in the forefront,

“**Lovest** thou me?” John 21:17 KJV

Without the ‘est’ ending, the many questions asked in the Bible begin with the unimportant and distracting helping verb ‘Do’ —

“**Do** you love me?” NIV, TNIV, NKJV, NASB, HCSB, ESV etc.

The important verb is bounced to the back of the sentence and the back corner of the mind. It loses the primary position which has a visually compelling capital letter. The ‘**da**’ sound of ‘d,’ as most teenage girls know, is often negative. Even worse, ‘*Do you love me?*’ could be a line from an afternoon TV soap opera; it is not “holy...undefiled, separate from sinners” (Heb. 7:26).



The inflected ‘eth’ and ‘est’ endings of the KJV make it a miraculously perfect tool to bridge the gap between English and the other languages of the world, which also have these inflected endings *and* begin their questions with a verb.



6. **B**eelzzzzzzzzzebub, lord of the flies




When modern versions drop the beautiful ‘eth’ ending on verbs, they replace it with the annoying sound of buzzzzzzing flies and stinging bees. ‘Loveth’ becomes ‘lovezzzzzzzz,’ ‘believeth’ becomes ‘believezzzzzz’ and ‘cometh’ becomes ‘comezzzzzzzz.’

When teaching the concept of *onomatopoeia* (letters which imitate natural sounds), college textbooks invariably cite British poet John Keats (1795-1821). His brilliant use of sound symbolism to create an ‘effect’ is seen in his poetry. According to *The College Survey of English Literature*, edited by Yale University’s Alexander Witherspoon, Keats “suggested the presence of flies; he imitated the drone and buzzing of insects on a sultry evening” with the line,

“The mumurous haunt of flies on summer eves.”

“[T]he words thus formed vividly suggest the object or action producing the sound” (Alexander M. Witherspoon, ed., *The College Survey of English Literature*, NY: Harcourt, Brace and Co., p. 1350). Keats wanted to give readers of his poem the ‘feeling’ that flies  were buzzzzzzzzing around, therefore he used words that end with ‘s’ (which sounds like a buzzing ‘z’). The holey (not holy) *penknife* pierced pages of new versions *let in* the stinging bees  and the buzzzzzzzzzzzzing

lord of the flies 

Beelzebub.

7. The Missionary Bible: KJV



“Go ye into all the **world**, and preach the **gospel***...” Mark 16:15

Jesus Christ, “the Word” and even “the ending” letter (Rev. 1:8) speaks and **spells** words in similar ways to the Greek, English, German, French, Italian, and Hebrew (Yiddish). The KJV is the only English Bible that speaks and spells like all of these language groups. Wise missionaries love the KJV.


(* The OED and ODEE state that the ‘spel’ in ‘gospel’ comes from the Old High German ‘gotspell.’ The German ‘got’ means ‘God’ and ‘spel’ means “To read **letter by letter.**”) This book is about the ‘Godspell,’ that is, the ‘gospel.’ See the *Language of the King James Bible*, p. 50.)

This author’s first job was teaching English as a second language to the foreign born. This I did for three years. Those who pretend that we must update the KJV for those desiring to learn English, both here and around the world, have **never**: 1.) been missionaries, 2.) taught ESL (English as a Second Language), 3.) learned and witnessed in a foreign language, or 4.) done translation work in foreign languages. Others who have *thoughtfully* done *some* of these four things have observed what a miraculous blessing the King James Bible is for those involved in these efforts.

The King James Bible is the perfect tool for teaching English, and specifically the English Bible, to immigrants to the United States and nationals on the mission field. You may never do either of these, but if you know or work with someone whose first language is not English, help them by steering them to a KJV. It will provide a smooth and easy transition from their native language to English. The following pages explain some of the reasons *why*.



The amazing thing about the KJV’s ‘**est**’ and ‘**eth**’ endings is that they *match* the verb endings in most of the languages of the world. These *too* have an ‘**s**’ in the **second** person and a ‘**t**’ in the **third** person verb endings! The KJV’s ‘*became**est***’ is ‘*wurde**st***’ in *Modern* German.

 Recess bell! You do not need to *chew* the rest of this chapter, with its hard to swallow grammatical terms. Simply **scan over the red letters** and notice how the KJV’s ‘**est**’ and ‘**eth**’ endings match *other* languages in the world. *New versions* do *not* match the world’s languages. The KJV is international English and is God’s bridge to reach a world now clamoring to learn English.

Those who speak Greek, German, Spanish, French, Italian, Portuguese, Yiddish, and many other languages know that an ‘**s**’ in the ending means **second person** singular. The use of a ‘**t**’ in the ending also signals the **third person** to many.

In addition to the matching ending letters, the word for ‘**thou**’ in many languages is a ‘**t**’ or ‘**d**’ word like *tu* or *du*. These match the KJV’s ‘**t**’ in ‘**thou**’; the ‘**you**’ in modern bibles will not communicate to non-English speakers at all. (Even the ‘**d**’ words, like *du* for ‘**you**,’ will say, ‘**thou**’ to most because of Grimm’s Law of consonant correspondence. According to this law, ‘**d**’ becomes ‘**t**.’ English ‘**brother**’ becomes German *Bruder*; Latin *edere* becomes English ‘**eat**.’ **The KJV retains the key to open the locked language barriers**; ‘**du**’ will signal ‘**t**,’ as in *thou*, because many, many other words share this letter shift. (For those curious about the other Grimm’s shifts, remember the following: ‘**k**’ becomes ‘**h**’ (Greek *kardice* becomes English ‘**heart**’); ‘**b**’ becomes ‘**p**’ (Greek *burse* becomes English ‘**purse**’); ‘**p**’ becomes ‘**f**’ (Latin *pisces* becomes English ‘**fish**’); ‘**g**’ becomes ‘**k**’ or hard ‘**c**.’ Memorizing these few letter shifts makes learning other languages a breeze.)

Modern German Matches KJV

Missionaries who use the KJV will better understand and be better understood by German speaking people, than those missionaries using modern bible versions. In **modern** German, the present tense verb endings match those of the KJV. They are as follows:

Singular	Missionary (KJV)	Modern German
First Person	-	e
Second Person	est	est*
Third Person	eth	et*

Charles P. Otis (MIT), *Elementary German*, New York: Henry Holt and Company, 1886, third edition, p. 37. *The 'e' is omitted unless there would result thereby such a combination of consonants as would be difficult to pronounce.

The German preterit tense likewise matches the KJV.

Singular	Missionary (KJV)	Modern German
First Person	-	te
Second Person	est	test
Third Person	eth	te

Missionary (KJV)	Modern German	Modern English Pronunciation
I love	ich liebe	I love
thou lovest st	du lieb st	you love
he loveth	er lieb t	he lovezzzzzz

Preterit (you, or he loved) would be *du liebtest* or *er liebte* (*Elementary German*, p. 38).

An entire tower of new Babel versions cannot “reach unto heaven” to help English and Germans “understand each other’s speech” (Gen. 11:7). The KJV’s language can bridge this gap. (The words cited under the heading “Missionary (KJV)” are the KJV-type English grammatical counterpart of the foreign word given and are not necessarily *direct* quotations from the KJV.)

Missionary (KJV)	Modern German	Modern English Pronunciation
I have	ich habe	I have
thou hast	du hast *	you have
he hath	er hat	he hazzzzzzzz

*This would be *Sie haben* in irreligious and impersonal conversation.

Other tenses, like the German preterit, also follow this pattern.

Missionary (KJV)	German	Modern English
I became	ich wurde	I became
thou became st	du wurdest	you became
he becameth	er wurde	he became

Elementary German, p. 33

Missionary (KJV)	Modern German	Modern English Pronunciation
I give	ich gebe	I give
thou givest	du gibst	you give
he giveth	er gibt	he givezzzzzz

Elementary German, p. 45

Missionary (KJV)	Modern German	Modern English Versions' Sounds
thou eat est he eat eth	friss est or fris st fris st	eat eatzzzzzzzzzz
read est read eth	lies est or li est li est	read readzzzzzzzzzz
lett est lett eth	läs est or läs st läs st	let letzzzzzzzzzz
help est help eth	hilf st hilf t	help helpzzzzzzzzzz
hang est hang eth	häng st häng t	hang hangzzzzzzzz
runn est runn eth	läuf st läuf t	run runzzzzzzzzzz
scold est scold eth	schilt st schilt t	scold scoldzzzzzzzz
sleep est sleep eth	schl äfst schl äft	sleep sleepzzzzzzzz
strike est strike eth	schl ägst schl ägt	strike strikkzzzzzzzz
hold est hold eth	h ältst h ält	hold holdzzzzzzzzzz
load est or ladenest load eth	l ädst l ädt	load loadzzzzzzzzzz

Elementary German, pp. 293-298.

Modern German, like KJV English, has two different forms for the second person. In irreligious and impersonal speech one would say *Sie* (you) for both one person or many. However for “family, close friends...and in prayer,” forms

corresponding to the English ‘thou’ (*du*) and ‘ye’ (*ihr*) are used, states Professor of German, Herbert Lederer of Queens College. “In all tenses, the verb with *du* ends in –**st**...” This is identical to the KJV!! A German reading the KJV would immediately recognize, not only many West **Germanic** root words, but also the verb endings. Additionally, he would sense that the Bible’s author (God) was a close and revered friend, speaking from, as the Professor says, “A considerable degree of intimacy, or close relationship” (Herbert Lederer, *Look and Learn German*, New York: Dell Publishing Co., Inc., 1964, pp. 62, 63).

Glance over this list of German verbs and note their correspondence to the KJV endings.

Missionary (KJV)	Modern German	Modern English Pronunciation
thou findest	du findest	you find
thou goest	du gehst	you go
thou becomest	du wirst	you become
thou drivest	du fährst	you drive
thou readest	du liest	you read

Look and Learn German, p. 62.

German readers are very familiar with the ‘**est**’ and ‘**t**’ endings, which are also seen in the German subjunctive mood (used in reporting things for which the speaker does not want to take responsibility).

Missionary (KJV)	Modern German	Modern English Versions
(that) thou helpest	du helfest or hilfst	(that) you help

Robert Preble, *Britannica World Language Dictionary*, New York: Funk and Wagnalls Company, 1958, vol. 2, p. 1738.

Modern *French* Matches KJV

Missionaries know that almost *half* of the nations of *Africa* had French as their first or second language, since the KJV was published in 1611. The KJV's verb endings were extremely helpful in bridging the language gap for centuries of missionaries hoping to reach these precious people. Today hundreds of millions of people speak French as their primary language — people for whom Christ died. From French Canadians to Haitians to those in Africa, millions will recognize 'their' own language in the missionaries' KJV.

For example, in French the basic forms of the verb 'to be' are *tu es* (you are) in the **second** person and *il est* (he is) in the **third** person. 'You were' and 'he was' are '*tu étais*' (second person) and '*il était*' (third person).

Note also the correspondence between the French word for 'you' (**tu**) and the KJV word for 'you' (**thou**). The auxiliary verb, *avoir*, 'to have,' as shown below in the second person (you have), shows the affinity of modern French inflected verb endings with KJV endings.

Missionary (KJV)	Modern French	Modern English
thou hast	tu as (affirmative)	you have (singular familiar: <i>tu as</i> ; plural or formal: <i>vous avez</i>)
thou hadst	tu avais (imperfect)	you had

Francis M. Du Mont, *French Grammar*, New York: Barnes and Noble, Inc., 2nd edition, 1950, p. 3.

The French will quickly recognize the ‘s’ in the ending of second person singular verbs and the ‘t’ in the ending of third person singular verbs.

Missionary (KJV)	Modern French	Modern English Pronunciation
thou sayest he sayeth	tu dis dit	you say he sayzzzzz
thou owest he oweth	tu dois doit	you owe he owezzzzzzz
thou makest he maketh	tu fais fait	you make he makezzzzz
thou knowest he knoweth	tu connais connait	you know he knowzzzzz (be acquainted with)
thou knoweth he knowest	tu sais sait	you know he knowzzzzz
thou putteth he putteth	tu mets met	you put he putzzzzzzz
thou leavest he leaveth	tu pars part	you leave he leavezzzzz
thou believest he believeth	tu crois croit	you believe he believezzzz
thou runnest he runneth	tu cours court	you run he runzzzzz
thou livest he liveth	tu vis vit	you live he livezzzzzzz
thou drinkest he drinketh	tu bois boit	you drink he drinkzzzzz

thou fearest he feareth	tu crains craint	you fear he fearzzzzzz
thou diest he dieth	tu meurs meurt	you die he diezzzzzz
thou readest he readeth	tu lis lit	you read he readzzzzzz
thou finishest he finisheth	tu finis finit	you finish he finishez
thou seest he seeth	tu vois voit	you see he seezzzzzz

(Du Mont, pp. 31, 48, 49, 58, 74, 85, 93, 101, 111, 203-225 et al.; Jean-Paul Valette, *Contacts*, Boston: Houghton Mifflin, 1976, pp. 146, 174, 215, 245, 259, 282, 300, 439, 440, 442-44.)

Speakers of French will be immediately comfortable with the KJV's use of the 'eth' ending for the third person singular verb, because in French:

- In the interrogative, with verbs ending in a vowel, a 't' is used between that vowel and the third person pronoun in the singular (e.g. *a-t-il*).
- The imperfect second and third person ending is -*ais* and -*ait* respectively (e.g. spoke: *parlais*, *parlait*).
- The 's' and 't' endings can also be seen in the conditional present as *parlerais* and *parlerait*.




The Italian simple past tense (I spoke, you spoke, he spoke) has the ‘**st**’ ending sound in the second person, like the KJV.

Missionary (KJV)	Modern Italian	Modern English Pronunciation
thou knew est	tu conosc ésti	you knew
thou gav est	tu d ésti	you gave
thou said est	tu dic ésti	you said
thou took est	tu prend ésti	you took
thou knew est	tu sap ésti	you knew
thou took est	tu togli ésti	you took
thou saw est	tu ved ésti	you saw
thou came st	tu ven isti	you came
thou was t	tu fost i	you were
thou redeemed st	tu redim ésti	you redeemed
thou answered st	tu rispond ésti	you answered
thou did st	tu fac ésti	you did
thou had st	tu ten ésti	you had
thou spok est	tu parl asti	you spoke
thou sold est	tu vend ésti	you sold

Britannica World Language Dictionary, vol. 2, pp. 1810-1815.

The ‘**est**’ ending is seen also:

- in the Italian conditional
- in the Italian perfect conditional tenses.

Missionary (KJV)	Modern Italian	Modern English
thou would est speak	tu parler ésti	you would speak
thou would est sell	tu vender ésti	you would sell
thou would est finish	tu finir ésti	you would finish
thou would est have spoken	tu avrest i parlato	you would have spoken
thou would est have gone 	tu sare sti andato	you would have gone

Modern **Spanish** Matches the KJV

In modern Spanish the simple past tense verb also has the ‘**st**’ in the second person, just as the KJV does. Note also that ‘**thou**’ matches *tu* for ‘you.’

Missionary (KJV)	Modern Spanish	Modern English
thou loved st	tu amaste	you loved

Likewise, the Spanish second person verb is distinguished with an ‘**s**’ ending.

Missionary (KJV)	Modern Spanish	Modern English
thou lovest st	tu amas s	you love
thou fearest st	tu temes s	you fear
thou partest st	tu partes s	you part

The imperfect tense, that is, a past action regarded as continued, also has the ‘**s**’ ending in the second person.

thou wast loving	tu amabas	you were loving
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Britannica World Language Dictionary, vol. 2, p. 1878.

The Spanish conditional tense likewise has the ‘**s**’ ending.

thou wouldst love	tu amarias	you would love
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The Modern **HEBREW** Yiddish Matches the KJV

The modern Hebrew-German dialect, Yiddish, spoken in Europe and America by many of those of Hebrew descent, matches the verb endings in the KJV.

Missionary (KJV)	Hebrew Yiddish	Modern English
I collect	ikj lkayb	I collect
thou collectest st	du klayb st	you collect
he collecte th	er klayb t	he collects

I come	ikh kum	I come
thou comest st	du kum st	you come
he cometh th	er kum t	he comezzzzz

Note also that other tenses, like the past, the conditional, and the reflexive tenses, match the KJV.

Person	Past (Past participle and an auxiliary verb, usually 'to have', e.g. "I carried")	Reflexive (Used when the subject and the object of a verb are the same, e.g. "I expect")	Conditional (past participle and an auxiliary verb, e.g. "I would come")
second person (thou)	du host (hast) getrogn	du rik hst zikh	du volt st (would st) gekumen
third person (he, she, it)	er hot (hath) getrogn	er rik ht zikh	er volt t gekumen

Britannica World Language Dictionary, vol. 2, pp. 2013-2014.



King James Bibles have been received around the world in the last four centuries as a “sound from heaven.” In their lines, “every man heard them speak in his own language...in the last days” (Acts 2:2, 6, 17). New versions like the so-called Easy Reading KJV-ER, the NKJV, the NIV, TNIV, ESV, HSCB, the KJV2000, and the NASB will lead the tour bus back to Babel, all the way swatting flie

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